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A SERMON PREACHED IN S. *Lawrence-Jewry* CHURCH ON THE Fifth of *November*, *Anno Dom.* 1678.

BY *JOSEPH BEDLE*, Vicar of Great *Burſted* in *Eſſex*, and one of His Majeſties Chaplains, *&c.*

LONDON, Printed by *R. Everingham* for *W. Kettilby*, at the Biſhops Head in S. *Paul's* Church-Yard, 1679.

L, O, E.

UMI

A SERMON

PREACHED

On the Fifth of *November*, 1678.

Pſalm VII. V. 15.

He made a pit, and digged it, and is fallen into the ditch which he made.

IT is the intereſt of Mankind to be juſt, and good: Righteouſneſs hath a Reward, it delivers from death: a good man ſhall be ſatisfied from himſelf, though the World does not much regard him, or reward him: though he hath hatred for his good-will, and is perſecuted becauſe he will be juſt and good; yet his inward peace and ſoul-contentment ſhall plen-

tifully recompence him. Whereas *the back-ſlider in heart ſhall be filled with his own ways*, *Prov.* 14. 14. Every wicked man, though his ways be never ſo ſecret, and his contrivances never ſo ſubtle, and his deſign carried on with never ſo much power and policy; yet his ſucceſs ſhall not only be fruitleſs, but ſo croſs and contrary to his purpoſes and plots, that he ſhall have little cauſe to boaſt of his bargain. This the Pſalmiſt aſſerts in this Pſalm; he tells you, that *though he travelleth with iniquity, and conceives miſchief, yet he brings forth a lye: He makes a pit, and digs it, but he falls into the ditch that he made.* In the one we are told that he brings their wicked deſigns to nought; in the other, that he turns them to their own ruine and deſtruction.

In the words, with their coherence, you may find theſe parts,

1. The labour of a wicked man; *he makes a pit, and digs it.*

2. The end of his labour, to enſnare the righteous, and to lead captive men of the ſoundeſt principles and greateſt integrity; this you may gather from the body of the Pſalm.

Pſalm. *David* being ſenſible of the enmity of the wicked, provides for his own ſafety, he flies unto God for refuge; Verſes firſt and ſecond.

3. There is the event of his labour, *he falls into the ditch which he made.*

From the two firſt of theſe I repreſent this to your conſideration, That wicked men are very induſtrious, they make it their buſineſs to deſtroy the Church and People of God; they are ſaid here to *dig a pit* to intrap them, and that's a laborious work. Hence we meet with the unjuſt Steward venting himſelf thus, *to beg I am aſham'd, and to dig I cannot.* 'Tis that I was never us'd to, I was never brought up to it, my body will not bear it. This was part of *Adam*'s Curſe upon his tranſgreſſion, he was to get his living by *the ſweat of his brows*, and he was ſent to *till the ground.* And though it be tedious and painful, yet men are willing to undergo it, yea chuſe it, that they may thereby accompliſh their wicked Deſigns. Hence *David* prays, *deliver me from the workers of iniquity, and ſave me from bloody men. The wicked plotteth againſt the juſt, and gnaſheth*

eth upon him with his teeth. 'Tis not done in a passion that ariseth and vanisheth in a moment, but 'tis their deliberate act, their work, their employ, their business: *He watcheth the righteous, and seeketh to slay him. The wicked oppress him. Psal.* 17. 9, 12. *Like as a Lyon that is greedy of his prey, and as it were a young Lyon lurking in secret places.* Where the Prophet alludes to a hungry Lyon. Now we know what an influence hunger hath upon our selves; our Proverb tells us, *It will break through Stone-Walls.* Though man should be subject to, and restrained by the Laws of Nations, and of Nature too; yet if these lye in hunger's way, they become but Spiders webs. The Rules of Nature are deserted to preserve Nature. In the Famine of *Samaria* we meet with a Woman saying, *Give me thy Son, that we may eat him to day, and we will eat my Son on the morrow.* How many have forfeited their lives, by endeavouring to satisfie their bowels, when they cry'd for bread. Now if hunger in man makes him break all Laws, how ravenous must the beasts be, that have no such tyes upon them? how ravenous must the Lyon

be

be when greedy of his prey? Even ſuch are the Enemies of the Lord and his Church. And though man may at firſt wonder, that man ſhould be ſo cruel to man, whom it becomes to practiſe Courteſie, and exerciſe Civility; yet upon ſecond thoughts we may be ſatisfied that 'tis true; and the occaſion may be this.

Firſt, The Corruption of his Nature: For though he's excellent as to his Original, yet being corrupted he proves worſe than any. Thoſe Parts and Gifts which ſhould be employed to the Glory of his Maker, and the working his own ſalvation, are turn'd to his Diſhonour, and his own Eternal Ruine. It happens many times, that Scholars and men of great Learning have broach'd the greateſt Errours. Thus man, though he hath more advantage than any other Creature, and might ſupport his Nature better, yet many times bends all his ſtrength to its ſubverſion, and ſhews his Wit and Knowledge in this only, that he can be more cruel than any other Creature.

But the occaſion of wicked mens hating the Church and People of God, may proceed,

Secondly, From the enmity that is between them: There is an irreconcileable hatred between the Seed of the Woman and the Seed of the Serpent; becauſe the one muſt break the others head, therefore the other will bruiſe his heel, *Gen.* 3. 15. The enmity is natural, 'tis hereditary.

Or if this be not the occaſion, the oppoſition may proceed,

Thirdly, From the vaſt difference that is between them in their Cuſtoms and Habits, in their Manners and Mode of living. Wherefore did *Cain* hate his Brother, but *becauſe his own Works were evil, and his Brothers righteous?* What ſhould we do, ſay they, with theſe men that are ſo much for Law and Goſpel? they are but Enemies to Nature, and their buſineſs is to rob us of thoſe Priviledges that we are born to. Man is a free agent, why ſhould he be ſtinted? ſays the Libertine, let him gratifie his genius to the full, wherefore were the Creatures made, if not to be uſed? Why for us, if

we

we may not uſe them as we pleaſe? Am not I, ſays another, Maſter of my own body? Am not I Lord of my ſelf? what can I elſe call mine? Let's, ſays a third, have Gods of our own making, that we may worſhip them: they being in our eyes may be familiar to us, theſe extort leſs fear, and require leſs obedience; when therefore any perſon ſhall tell theſe men, fitter termed beaſts, that man was not made for himſelf, but for the promotion of the Glory and Honour of God his Maker, they are but derided for their pains. If they are directed to a right uſe of the Creatures, and are adviſed to live a holy, righteous, and godly life, they are but hated for their labour. Theſe men, ſay they, are not for our turn, they are men of another world, they have a faſhion by themſelves, they hate our ways, and therefore we muſt hate them.

Fourthly, A righteous man and a wicked man differ in their End, and in the Means about their End; their intereſt is vaſtly different, and this contracts the odium: Or elſe the enmity may proceed from this, that the wicked ſees the righteous more happy

than himself; this begets envy. He looks upon him to be his Enemy, and he's greatly disturbed to see him prosper. Therefore *David* prays, *Gather not my soul with sinners, nor my life with bloody men, in whose hands is mischief.* This was the ground of the Devil's quarrel with the Woman, *When the Dragon saw he was cast unto the earth, he persecuted the Woman that brought forth the man-child, Rev.* 12. 13. Thus you see what's the ground of wicked mens persecuting the Church of God, and I hope you believe that they are industrious to work out her ruine.

USE.

Let us then be as industrious for the preservation of it: self-preservation is a Law of Nature; and to preserve Religion in its purity and regularity we are commanded by the Law of God. And therefore we are bound to appear in open field against the common Profaners and Corrupters of it. What Reason can there be given, why we should not be as zealous for the propagating that Religion we profess and believe to be true, as the *Romanists* are for theirs? there

there is none that I can think of: but yet 'tis not ſo. Though the *Romaniſts* differ amongſt themſelves, yet they all are as one man againſt the Proteſtants; when 'tis our buſineſs to ſupplant and deſtroy one another; one's for *Paul*, another for *Apollo*, a third for *Cephas*, as if Chriſt could be divided. This I fear, without a ſpeedy Reformation, will be our ruine: we are taught by an Infallible Spirit, that *a Church divided againſt it ſelf cannot ſtand long*: And yet how induſtrious are many to make breaches and create differences, by making Worſhip to affront Worſhip, and one Church to joſtle out or beat down another.

I refer it to any Man's judgment, whether or not by theſe our Differences have not been much augmented, the Proteſtant Religion loſt much Ground, and the Enemy prevailed much againſt us. I confeſs I can hear ſometimes the Pope call'd Antichriſt and the Whore of *Babylon*, but what does all this ſignifie? ſtrong Arguments, wrapt up in better Words, muſt impair his Cauſe; Peace, Unity, and Uniformity amongſt our ſelves muſt work out his

his Intereſt, it cannot reaſonably be expected without it. But where lies the fault? that muſt not be mention'd. I have been ſometimes thinking this was a Cauſe, every Man ſo vigorouſly proſecutes his private Intereſt, that they care not what becomes of the whole, or at leaſt the Publick concern is much neglected. Or if this muſt not be allowed the Cauſe, may not I ſay, as the King to the Woman of *Tekoah*, *Is not the hand of* Joab *in all this?* Is not the Jeſuits Hand in our Diviſions and Separation? It was notable Counſel that was given to *Benhadad* when he was routed by the King of *Iſrael*, viz. *Change your place, take the Kings away every Man out of his place, and put Captains in their rooms, then ſhall we be ſtronger than they*, 1 *Kings* 20.24, 25. Thus the Jeſuits know, that many of their Doctrines are ſo odious, that they will not paſs from them as they are; but let new Men broach the ſame Errours with a fair gloſs upon them, then ſhall they paſs currantly.

As for inſtance, Their Doctrine of Infallibillity, moſt of the reformation ſtart

at

at it; but let this be turn'd into a ſtate of perfection in this life, and be managed by the demure Creature, call'd a Quaker, then it ſhall ſlide down glibly amongſt the common ſort of people. If the Jeſuits preach the lawfulneſs of depoſing Kings and Princes at the Pope's pleaſure, 'tis cry'd down as Heretical and Damnable, and very good reaſon for it. However, let a man of another Face, a new Name, and a more pleaſing Aſpect, preach and practiſe Rebellion too, then the croud immediately cries out, *Curſe ye* Meros, *Curſe him bitterly, becauſe they do not come out to help the Lord againſt the mighty.* Though I always thought we were to embrace Truth for its own ſake, and hate Errour becauſe 'tis ſuch, let either of them be managed by what perſon ſoever: elſe we may be juſtly charg'd with what St. *Jude* ſpeaks, of having men's perſons in admiration becauſe of advantage, and ſo conſequently inherit the portion St. *James* lays before us, viz. *to commit Sin, and to be convinced of the Law as Tranſgreſſors*, James 2. 9. And thus have we diſcourſed of the former

part

part of the Text, clouded, and full of troubles: We come now to the brighter and better ſide, long may it be ſo. *And is fallen into the Ditch which he made.*

Theſe words bring us to the event of a wicked Man's labour, *He fell into the Ditch that he made.*

Note. God not only diſappoints the wicked Deſigns of the Enemies of his Church, but he turns them to their own hurt and detriment. Their own Plots are their own Plagues; he wreſts their Swords out of their Hands, and turns them into their own Bowels; he ſerves all his Enemies as *David* did *Goliah*; he cuts off their Heads with their own Sword. Nothing hath amongſt the Heathens been accounted more juſt, than that a man fall by the ſame means which he deſigned ſhould be the ruine of his Neighbour. It hath of old been proved true, That evil Counſel is worſt to him that gives it. *The Wicked is ſnared in the works of his own Hands; the Wicked in his Pride doth perſecute the Poor, let them be taken in the Devices they have imagined*, Pſalm 10. 2. His own

own Iniquities ſhall take the Wicked himſelf, and he ſhall be holden with the Cords of his Sins. Satan makes uſe of a Woman to ſubvert and deſtroy the very race of Mankind; the woman tempts *Adam* to eat the forbidden Fruit, thus man falls: however, man is reſtored by the Seed of the Woman to a ſafer and ſurer Eſtate than he was in before. *Joſeph*'s Brethren have a deſign to hinder his Propheſies, and to make his Dreams but idle things; upon this they ſell him as a Captive or Slave into *Egypt*; then they thought he would not expect to be worſhipped by them when he was in that condition himſelf. However, this deſign effected what they endeavoured to have prevented; there happening a Famin, they are forced to go into *Egypt*, and there bow and cringe to *Joſeph* for Bread. The *Jews* take counſel to kill Chriſt, thinking, that if they let him alone all men would believe on him, and the *Romans* would come and take away both their Place and Nation. And this very thing proved the means of effecting what they feared; for the days came upon her that her Enemies caſt a Trench

about her, and compaſſed her round, and kept her in on every ſide, and laid her even with the Ground; and they left not in her one Stone upon another, becauſe ſhe knew not the time of her Viſitation, St. *Luke* 19. 43, 44.

Thus *Roderick*, King of *Spain*, to ſecure himſelf againſt the lawful Prince, whom he had depoſed, diſmounted all the ſtrong-holds, unburthen'd the Caſtles, diſarm'd the people, which turn'd to his own ruin: this indeed ſtrengthened him againſt Domeſtick Commotions, but not Forreign Invaſions; for the *Moors*, ſoon after, overthrew him, and in few Months conquered *Spain*. My Text tells you, *They fell into the Ditch which they made.* Thus *Haman* is hanged on the ſame Gallows which he had prepared for *Mordecai*. And this Text is litterally fulfilled in our Ears this day. For thus it happened to theſe wicked Conſpirators; that which they deſigned to have been the ruin of the King, the Royal Iſſue, the Nobles, the Clergy, and Gentry of the Land, was the deſtruction of themſelves; for two of them being drying of a pound

pound of Powder in the Chimney-Corner, on a ſudden a Spark of Fire flew into it, and they were miſerably battered by their own Engin; you might at that time have read their Sin in the Glaſs of their puniſhment; they hate a lingring death, they are for a ſpeedy ruine, ſo ſudden a miſchief happens to themſelves.

USE I.

All which demonſtrates the Lord to be moſt wiſe and merciful, powerful and juſt.

1. Moſt wiſe, *The Lord is known by the Judgment which he executeth, the wicked is ſnared in the work of his own hands.* God will not loſe the Glory of any of his Attributes, therefore God takes them thus, that he may be known to be wiſer than the wiſeſt, as the Apoſtle hath expreſſed it: *Oh the depth of the riches both of the Wiſdom and Knowledge of God, how unſearchable are his Judgments, and his Ways paſt finding out!* He is ſaid to take the wiſe in their own craftineſs, when they are in the higheſt and moſt ſublime Counſels: He doth not ſtay till they begin to doat, and to do weakly, and then takes them; but he befools them

in the heighth of Wit, and in the depth of Carnal Policy; when, like *Achitophel*, they give Counsel like the Oracles of God.

2. This demonstrates the Lord to be most merciful, that will deliver his people at such a time: *The needy shall not always be forgotten, the expectation of the poor shall not perish for ever. He saveth the poor from their Sword, from their mouth, and from the hand of the mighty; so the poor hath hope, and iniquity stoppeth her mouth, Job* 5. 15, 16.

3. This also vindicates his Power. He lets them alone till their Plot comes to maturity, and they were upon executing of it, and then he brings all to light and nought: This does he at this time and not before, for the greater manifestation of his Power. As Christ deferr'd to come to *Lazarus* till he had been dead four days: Now our Saviour did not defer to come because he loved him not, for he wept bitterly; insomuch that the Jews could say, *See how he loves him.* If our Saviour had relieved him presently, the Jews would have said he was not dead, and that our Saviour had only awakened him out of Sleep; but having been dead

dead four days, and beginning to ſtink, then for Chriſt to raiſe him! this was for the Glory of the Son of God. To reſtrain the Sinner in his height, to croſs the Counſels of Wicked men, and to ruin them by their own Devices, beſpeaks God to be very great. If one man prevails againſt another 'tis through errour; they take them by ſome advantage, becauſe they err in their Counſels: moſt ſucceſſes of men are made out of the defects of their Adverſaries; but the Lord is able to confound his Enemies after the moſt deliberate and great Debates, the choiſeſt and beſt-grounded Reſolves, as the Apoſtle ſays, *The fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men*, 1 Cor. 1. 25.

Laſtly, This ſpeaks God to be very juſt, that he will thus pay the Sinner home in his own kind, in that he cauſeth their miſchiefs to light upon their own head, and their violent dealing upon their own pates, in tumbling them into the Pit they have made for others. Thus juſtly was *Adonibezeck* requited, thus he tells you himſelf,

As

As I have done, so God hath requited me, Judges 1. 7.

USE II.

2. This speaks the case of all the Enemies of Gods Church to be very miserable: they are wise only to do evil; they dig pits, and lay snares, and say who see them? Let such know that God will not only disappoint them, but take them in their own craftiness. Now it's a great trouble to wicked men, that they are prevented, and cannot do that mischief they intend to others; but it is a greater vexation, when their counsels recoil upon them, and wound themselves; when their own plots and projects promote their own ruine; when their own actions effect that which they had rather dye than live to see done; when that mischief falls on their own heads, which they intended for others, how doth this aggravate their sorrows? How will they be able to bear it, to see themselves accessary to their own ruine: This must needs wound their souls, to think, they have blasted their own Estates, blemished their own Names, ruin'd their Posterity, set fire to their own Houses with their

their own hands: this aggravates the miſery, when a man falls by his own hand; ſelf-murther is the moſt bloody of all murthers: ſurely this then muſt needs be a great terrour to theſe wicked Conſpirators, to think they had plotted and worked ſo long to deſtroy themſelves, for thus you ſee it happened. *They made a Pit, and digged it, and fell into the Ditch which they made.*

USE III.

Since God preſerves his Church, and turns the Conſpiracies of wicked men to their own detriment, ruin, and deſtruction, as he did this day, Let us return Praiſe and Glory to God; this is the buſineſs of the day; 'tis its proper work: If they had had their Ends they would have been ſinging long before this, *Jam ſeges eſt ubi Troja fuit.* And ſhall not we rejoyce at our own preſervation? Bleſs then and praiſe the name of the Lord; I'll tell you for what and how.

Firſt, That God did diſcover this Plot, and brought their Deeds of Darkneſs to light; that after they had travelled with miſchief many years, and brought their

Deſign

Design within few hours of its Execution, that then it should be brought to nought! *Faux*, at the dead time of the Night with his Dark Lanthorn, ready to blow up his Myne, was discovered, taken, and that strangely; all was miraculously discovered by a few obscure Lines, which being brought to the King, he truly interpreted them; the Lord made him the happy Instrument of this great deliverance, and it is marvellous in our Eyes. Bless then that God that blasted this Plot, and brought this Design to nought. They designed to have blown up the King, to have taken away the life of the Lords anointed, which accursed Principle and most horrid attempt, is contrary to the Law of God, the Law of the Nation, and to common Reason.

1. The Law of God says thus, *Curse not the King, no not in thy thought; Curse not the rich in thy Bed-Chamber, for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter*, Eccles. 10. 20. The Apostle teacheth us thus. *Let every Soul be subject to the higher powers, for there is no power but of God; whosoever therefore re-*

sists

ſiſts the Power, reſiſts the Ordinance of God, and ſhall receive to themſelves damnation, Rom. 13. 1, 2. Let every Soul of what rank or quality ſoever, every Soul of what faith and perſwaſion ſoever. And it follows, *whoever reſiſts ſhall receive to himſelf damnation.* In which Words it's very plain, That it's upon no account whatever lawful, either upon corruption in principle or practice, to rebell againſt, much leſs to depoſe, the Supreme Magiſtrate. And to confirm men in this Principle, I have theſe two things to offer to their conſideration. Firſt, 'tis very remarkable, That thoſe for whom the Goſpel preſſeth ſubjection and obedience, were Enemies to the Croſs of Chriſt, implacable Adverſaries to his Perſon, Doctrine, and Government. Could this Doctrine of ſubjection to wicked and Atheiſtical Princes and Emperours have been laid aſide, our Saviour and his Apoſtles had eaſily avoided thoſe Perſecutions and fiery Tryals which they met with upon the account of their Doctrine, and the holineſs of their lives. If Hereſie or Corruption in Manners had been ſufficient Cauſe for the

depoſing of Princes, as the *Romaniſts* aſſert, you would not have had ſo long a Roll of Martyrs to run over as now you have. Our Saviour was able to have defended his own Cauſe by his own Power, but how then ſhould the Scriptures be fulfilled.

But farther, I deſire you to reflect upon a remarkable paſſage in the Goſpel, relating to this purpoſe. 'Tis in the caſe of *Herod* the King. When he heard that *Jeſus* was born King of the *Jews*, he was troubled, and then no queſtion of it but agreed upon his deſtruction, though 'twas cunningly blinded with a zealous pretence of worſhiping him. Thus he pretends to the wiſe-men; *Go, and ſearch diligently for the young Child, and when ye have found him, come and tell me, that I may worſhip him alſo: But the wiſe-men, being warned of God that they ſhould not return, they departed into their own Country another way. Now when* Herod *ſaw he was mocked of the wiſe-men, he was exceeding wroth, and ſent forth and ſlew all the Children that were in* Bethlehem, *and in all the Coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.*

Now

Now what a miſerable caſe was this? you can conceive of little leſs than Lamentations, weeping, and great mourning. Rachel *weeping for her Children, and would not be comforted, becauſe they are not*; for what's more dear to a Father? the Father loves his Child, becauſe 'tis his Image; and if he hath never ſo m̃any, he knows not which to part with; for ſome reaſon or other he loves them all. Therefore to be deprived of them all, and that at once, is a ſore affliction; *'tis too hard a ſaying, who can bear it?* to be bereaved of our Children by the common Infirmities and Diſeaſes that attend Mankind, is a great affliction to a good man; for by this he's diſmembred, as a Tree whoſe Branches are lopt off; and by ſuch loſſes, whilſt he lives, he ſees part of himſelf turn to corruption: But to have them all butcherd ſo barbarouſly, and inhumanly murther'd. Poor innocent Babes! what had they done, that they muſt fall by ſo fatal and cruel a ſtroke? The thoughts of this certainly was terrible, and if any thing would have exaſperated the people, and enraged the Multitude, this would have done it; and the people, ſwelling with envy, would have burſt into publick ho-

ſtility and open Rebellion: But yet this Divine ſtory acquaints us with no ſuch thing: the Arrows of Divine Juſtice and Vengeance, though they fly not ſo ſwift as we would have them, yet they will certainly wound the heart of the bloody and deceitful man, though they be not ſharpened and winged by the rage of a mad-headed Multitude: 'tis evidently the deſign of the Goſpel, to preſs obedience to Magiſtrates, tho they were Heathens and Tyrants, much more are we obliged to obey Chriſtian Monarchs, thoſe that are merciful and good, ſuch as by the mercy of God we now live under; long may we do ſo, notwithſtanding all the Plots and Conſpiracies of the *Jeſuits* to deſtroy the Lords Anointed; which is contrary, I am ſure, to the Rules of the Goſpel, and the Doctrine of our Saviour.

2. 'Tis contrary to the Law of the Nation, as you are Subjects you are obliged to honour and obey your King; this is a Law of your own making, made by your Repreſentatives in Parliament, and ſo ye are bound to ſtand to your own Act and Deed; every honeſt man will be, I'm ſure, as good as his word, and ſtand to his promiſe.

3. It's

3. It's contrary to common Reaſon: This is the firſt Commandment with promiſe, *Honour your Father and your Mother*; we in our ſphere expect duty from our Children, and obedience from our Servants; I hope then, the Father of the Country may come in for a ſhare. Thoſe Principles that own the murdering of Kings, and depoſing of Princes, cannot be of God, neither can thoſe men be Chriſts Diſciples, that would reduce theſe Principles into practice, ſeeing he came not to deſtroy mens lives, but to ſave them: Behold then the Villany of this days Conſpiracy; they would have deſtroyed the Lords Anointed, blown up the two Houſes of Parliament, the Repreſentatives of the whole Nation, the Church and State too, and that at one blow: They would not allow the Honourable Peers of the Realm, the worthy and brave Gentry, the Pious, Learned, and Loyal Clergy, the leaſt time to prepare for another World: They had no reſpect to the Souls of men. But bleſſed be God they were prevented. Let the Patrons of their Principles turn it off as well as they can, and ſay 'twas only the Plot of ſome unfortunate Gentlemen, we'll give them the hearing of it: However, 'twas well

well for us they were unfortunate; had they ſucceeded, they would have had greater Titles conferr'd upon them; ſucceſs would have made ſo great Villany have paſs'd for Virtue: Witneſs the honour and eſteem that Father *Garnet* is in to this day in the Church of *Rome*, for the generous attempt made on this day. If I ſhould inſtance in the horrid Murder committed upon the Body of *Henry* the Third of *France*, you will find the Pope admiring and commending the Perſon and the Fact too, and dares before Witneſſes enough, compare it with the miracle of our Saviour's Incarnation: and had the deſign of this day taken effect, no queſtion but it would have been as great and as generous in their thoughts and determinations: But bleſſed be God, the ſnare was broken and we were delivered, they were taken in their own craftineſs. *Faux* could not eſcape, who was ſo wickedly inſolent as to ſay, had he been within the houſe, as he was without, he would not have failed to have blown them up, houſe and all. But bleſſed be God he was apprehended, and the reſt either ſlain or taken Priſoners. And now, having told you what you are to bleſs God for, let me tell you in a word how, and ſo conclude. Firſt,

First, Bleſs God for the Deliverance from this horrible Conſpiracy; and that ſo, as you grow more and more in love with the true, ancient, Catholick, and Apoſtolick Faith, repreſented often to you under the Name of the Proteſtant Religion; it's not enough to bleſs God with our lips, unleſs we praiſe him with our lives; he that orders his Converſation aright, praiſeth God beſt; and you cannot do it better, than by a zealous contending for *the Faith once deliver'd to the Saints*.

Secondly, So bleſs God, that every day you grow into deteſtation and hatred of thoſe Principles that allow ſuch bloody Practices: If I ſhould ſay the *Romiſh* Religion is a Religion whoſe Faith is Faction, and whoſe Zeal is Rebellion, 'tis no more than may be proved. 'Tis a Religion that depoſeth Kings, blows up Parliaments, changeth Governments: It's an argument of an ill Cauſe, that muſt be managed by blood and treachery: It's a Religion that holds the Pope hath Power over Foreign Princes; a Religion that ſets Kingdom againſt Kingdom, the Father againſt the Son, and the Son againſt the Father.

Thirdly, So bleſs God, as that we pray to God.

God to deliver us ſtill from all ſuch bloody Attemps and horrible Conſpiracies: They are never weary of plotting miſchief, we have freſh and new arguments which tell us what they would have had, and yet deſire: And this late Plot againſt his Majeſty's moſt ſacred Perſon and Government, in many Circumſtances far exceeding that of this day, ſhould oblige us to be more conſtant and fervent in our united Prayers for our Preſervation: We muſt either not underſtand, or elſe not love the Religion we own and profeſs to be true, if we are not as diligent to preſerve it, as the Enemy is to undermine, ſubvert, and deſtroy it. I am ſure the Pſalmiſt determines to practiſe, what I recommend to you: *I will call upon the Name of the Lord, who is worthy to be praiſed, ſo ſhall I be ſaved from my Enemies, Pſal.* 18. 3. Let us imitate this great and good man, a King and Prophet too, yea let us pray, that *as the Enemies of the Lord and his Church make a pit, and dig it, ſo they may again fall into the ditch that they have made:* And to this let all the People ſay, *Amen*, and *Amen.*

FINIS.

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